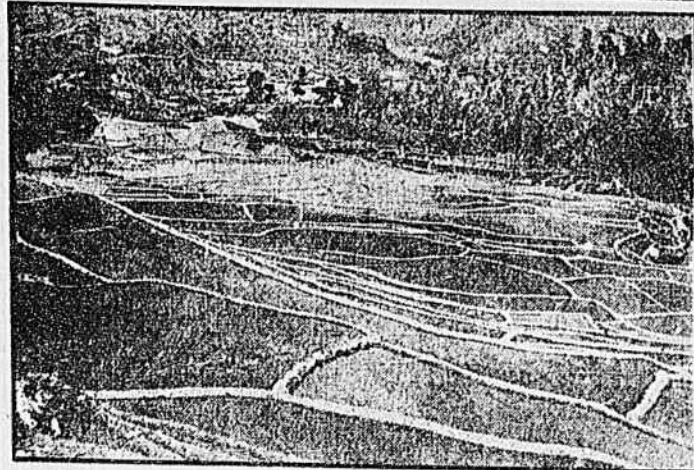


Uncle Sam Civilizing Wild Tribes of the Philippines



Igorrot rice fields, not far from Bonito, the new capital of the Mountain Province.

BY FRANK G. CARPENTER.
Washington, D. C.

I HAVE entitled this letter Uncle Sam, Civilizer. It deals with the wild tribes of the Philippine Islands and shows what we have done with them after thirteen years of civil and military rule. The work so far has been that of our government, but the Filipinos would like to have a hand in it. Some of them are now attempting to make it a political issue and to have these savages ruled by the native assembly at Manila. But Uncle Sam knows better. He questions whether the Filipinos are able to govern themselves, and the civilization of the wild men will be continued by the national government.

One Million Semi-Savages.
As it is now, fully one-half of the population of the Philippines is semi-savage. The people have been counted by our census enumerators and we find something like seven hundred thousand who rank from the lowest stage of barbarism, as shown by the Negrito pigmies, up to the Igorrot and Ifugaos of Northern Luzon, who have irrigated rice fields, villages with public buildings and other things showing a considerable degree of civilization. We have also three hundred thousand Moros, who are a sort of degraded Mohammedans, and of whom I shall write later on.

Let us first take the wild men outside the Moros. They are scattered all over the islands; they infest the mountainous districts, and vast tracts of country are devoted entirely to them. Some of them are head hunters, many have been slaves and not a few are as savage as the poorest and meanest negro of the wilds of the Congo. I saw a great many of these people during my stay in the Philippines. The little black pigmies peeped out



Two of our head hunters. Notice the gongs, on the handles of which are human jaws.

from behind rocks at me as I rode through the mountains, and away down in Southwestern Mindanao I had a chance to buy a black slave girl for \$15. She was an Aeta, twelve years old, and she only reached to my shoulder. She was half naked, and I could see that she was as dumb as a partridge, notwithstanding her size.

Among the Bagobos.
In that same region I was shown men belonging to tribes where one could not marry until he had killed a human being. These were the Bagobos, and associated with them were the Guinigas, a class of special murderers appointed by the chiefs. They had the right to wear a turban which looked for all the world like a red



A Bagobo from Davao, Mindanao. His upper teeth are filed and the lower blackened, according to custom.

bandana handkerchief. The turban was a license to kill, and one of the wearers told me he had twenty heads to his credit.

The Bagobos file their teeth and blacken them. They are polygamists, and formerly held human sacrifices on the slopes of Mount Apo, the great volcano not far from Davao. It was told that they prayed to the mountains, and their exact methods of sacrificing humans to it were shown. They were very revengeful, and carried on a vendetta from generation to generation, lancing or spearing their enemies on sight.

I have just gotten a report from that part of the Philippines, the Governor of the Lagoon district. He says that the Bagobos have stopped murdering their fellows, and are taking to farming. Many of them have been brought together in villages, where they have schools with regular teachers. In other places the wild boys are taught by the scouts and the police. In the town of Davao, which was practically wild at the time I visited the islands, there is an agricultural school attended by the boys of the surrounding tribes. Military drill is given and the boys are taught farming.

When we took possession some of the Bagobos had little farms and they raised hemp for their own use. They wore the shirt apart and wore their clothes from them. I saw hundreds of men and women who were dressed in grass jackets and pants. The pants of both sexes reached only to the knees, and the men wore strings of bells about the leg at the same place that the American girl wears her garter.

They Raise Hemp for Export.
To-day the Bagobos are farming in earnest. Major Gishbauer says they are now bringing in something like 150,000 pounds of hemp a month, and that his whole district exports ten times that amount.

Many of the other tribes bring in gums and wax, and not a few of the wild men are laboring on the plantations owned by the Christians. The greater part of Mindanao is wild, and some of the people far in the interior are so savage that very little has been done with them. There are fifteen different tribes near Davao, some of whom still live in trees, making their homes in the branches forty or fifty feet above the ground. These people are so afraid of the foreigners, but they are gradually beginning to have confidence in the new conditions, and to learn that they will not be robbed or murdered.

The government has been opening up trails all over Mindanao. It is making roads and cleaning out the rivers and streams, so that the wild people can go from place to place in their canoes. There are mounted police almost everywhere, and life and property are now comparatively safe. In some places the wild men are used to police their own country. Human enemies are being done away with, and this is also true of the animal sacrifices. Down at Davao roads and bridges have been made throughout the whole district. There is a wireless telegraph station there and telephones will soon be put in.

Working Among the Negritos.
Before I speak of the work which has been done in Luzon and other large islands where there are semi-civilized tribes I want to tell you about the Negritos. These little people are about the lowest and most barbarous of our Philippine cousins.

They are the aborigines, and are much like the pigmies of the Andaman Islands and the little dwarfs which inhabit the wilds of the Congo. They are about the smallest of mankind. I have met full-grown women who could walk under my arm and have seen old men who did not reach up to my shoulder. The officials of the census measured nine full-grown men and the average height was four feet eight inches.

These people are as black as your hat, and their hair is as woolly as that of the little men of the Congo. They have woolly nostrils, thick lips and flat noses. Their teeth are black, made so by chewing the betel.

The Negritos are scattered all over the islands. They have no language except that of the people about them. They have no tribal relations to speak of, and it is hard to get hold of them except in isolated cases. This government has enticed some into the schools, but they are usually timid and will run from the stranger. I saw some of them in the Zamboanga Mountains while General Fred Grant was in charge of that region. They were almost naked, and their houses were bark shelters or holes in the ground. The most of their living came from

The Negritos are the smallest of mankind.

hunting and fishing, and they were expert trappers of game. They use bows and arrows and tip their arrows with poison.

As to the future of the pigmies, the government does not expect much. The Negrito is not numerous enough to be an important quantity, and the probability is that he will be swallowed up by the other tribes and the Philippines will disappear.

Mangyans and Tagbanwas.

Another law tribe in the Mangyan and another is the Tagbanwas. These peoples are mixed with the Negritos, but they are a little more advanced in civilization. The government is now investigating them. There are many of them in Palawan and Mindoro, where they live in the woods, engaged in hunting and fishing. They have little patches of farms. We have American governors in Palawan and Mindoro who are now organizing these tribes and beginning the work of civilizing them. I am told that they have an alphabet, and that it will be possible to get many of them into the schools. In the past they have sent messages to one another on pieces of bamboo.

Our Head Hunters in 1912.

But I want to tell you what has been done among the head hunters. When we took hold of the islands we had tens of thousands of savages who made a regular custom of killing human beings that they might cut off their heads and keep them as trophies. This custom was not confined to one tribe; but it was common to the wild men of the northern part of Luzon. Our government officials have taken photographs of the victims, having found them shortly after the heads had been cut off. I have seen one of a man tied to his shield with his bloody neck hanging down.

They have also photographs of houses ornamented with human heads, and I have before me a picture of two men close in nothing more than a gee string who are pounding on gongs the handles of which are the jaws of the human beings they have probably killed. The teeth in the jaws are plainly visible.

There are some of these head hunters to-day, but the American government of the tribes write that the custom has been almost wiped out. During 1911 there were no heads taken by the Ifugaos, and very few among the Igorotes or Kallangs. Lieutenant Governor Hale was told that he would lose his head if he visited one of the Kallang settlements. He went, nevertheless. His head is still on.

In the Mountain Province, it is right in this region of head

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hunters and others that the government has now organized what is known as the mountain province of Northern Luzon. That country is as big as Massachusetts and Connecticut combined, and it is inhabited by wild or semi-civilized people. It has, altogether, about five hundred thousand, many of whom have been head hunters, and practically all of whom are the descendants of head hunters.

The province has a Governor, who lives in the capital, which is Bontoc, and it has seven lieutenant-governors, one over each of the subdivisions into which the mountain province has been divided.

In this region there are five great tribes, all of which live in villages and have more or less civilization. Many of them have been semi-civilized in the past, only the wilder ones being head hunters. Take the Tingyans, of whom there are perhaps 100,000. They are farmers living in villages. They have a religion of their own, one part of which is belief in spirits who live in the trees, and they are expert carvers, weapons and curious dresses affecting every act of their lives. The Tingyans sacrifice pigs and chickens to these spirits.

Another big tribe is the Kallangs, who in the past have been famous as head hunters. They have axes made for chopping off the head at a blow and spears for defense. Some of them live in the trees, and they are expert ratmen and make their way to and fro as far as possible by water.

Head hunting has been a religious business with the Kallangs, one of the ceremonies being the taking out of the brains and eating them. The chiefs of these head hunters are now co-operating with the American lieutenant-governor. They have settled in villages and are beginning to farm.

The Ifugaos and Their Rice Fields.
Every one in the United States has heard of the Igorotes, some of whom were seen at the St. Louis exposition. They have a number of tribes in Northern Luzon, and notwithstanding their head hunting, have had a high degree of civilization. They have farms and grow coffee, rice and raise stock. From reports which have recently come from Dr. Merton Miller and other ethnologists of the Bureau of Science at Manila, I learn that these people are rapidly improving. They are beginning to send their children to school, and hundreds of little Igorote boys, clad in nothing but a cap, jacket and a string around the waist, may be seen trudging along with books in their arms.

Savages Who Are Worth \$350.

The same is true of the Ifugaos, another agricultural people. The Ifugaos have rice fields which are faced with stone walls. The walls are built to hold back the earth and in some places they are forty feet high. These terraces rise up the hills like gigantic stairways, running hundreds and sometimes thousands of feet over the rivers where they begin. In each little terrace rice grows, and the land is so valuable that the people are among the richest semi-savages of the world.

Their wealth is said to be about forty-five million American dollars, or three hundred and fifty dollars per capita.

The Ifugaos have their own religion and their own priests. They think the world is divided into six regions, all of which are inhabited by both spirits and human beings. At first they were much afraid of the Americans and

looked upon them as magicians. One time a party of them came to Manila and Dean Worcester gave each of them a piece of ice and told them that in America water became like that in winter. The men handled the ice, and one said he was going to take his piece home and show it to his fellows. He thereupon thrust it into his waistband. Very quickly thereafter he was seen to sneak it out again, and look anxiously down at his now moistened clothing.

How Uncle Sam Works.

In all of the region, known as the mountain province, head hunting has been practically suppressed. Hundreds of miles of new roads and trails have been built, and government exchanges have been established to supply the people with goods at reasonable prices. Uncle Sam is also trying to create a market for the products of these people. He has brought peace to them, and is introducing various industries. Some of the Igorotes and other tribes weave beautiful mats, which command a ready price in the market. They also do carving.

These new roads are bringing the people together. They are trading with one another, and are, in fact, entering upon a new life. They like our government stores, where the sales are made at Manila prices plus 20 per cent, and the cost of transportation, and they bring their basket work, wood carving, weapons and curious dresses to the exchanges, where they are bought for cash as curios. So far the exchanges have been operated by the lieutenant-governors, but it is believed in time that there will be men appointed by the government to study the local needs and to bring in the goods to supply them.

Moving Pictures for the Savages.
The government is establishing schools and is doing what it can to teach the grown-ups. One of its methods is by the stereopticon lecture. The officers show moving pictures and oth-

er lantern slides by which they teach sanitation, agriculture and industries of various kinds. One picture will be a village in a wild State, and another the same village cleaned of dirt. One will show a hut which is shabby and poor, and another a hut of the same size well made. One picture will be that of a head hunter when he was wild. The next presents him in clean clothes, and a third as an officer of the police force. The people like these pictures and they are doing considerable good.

The tribal lines are fast disappearing among these savages of the North. In the mountain province there now exists 739 miles of good trails. Cars are being run from the coast to Cerverentes, and in a short time they will reach Bontoc, the capital. In Ifugaos there are 20,000 men who each did ten days' work on the road last year. The old trails have been widened and improved, and it is expected that 300 miles of new roads will have been completed during this fiscal year. The road work is going on in Mindoro and other places.

The Americans, Versus the Filipinos.
In closing I would say that the wild men are afraid of the Filipinos and that there is a mutual distrust between the two classes. The Filipino displaces the wild men on account of his ignorance, and fears him for the vengeance he has shown in the past. A war of prejudice and hatred has risen up between him and the savages, and it is said that he has taunted the latter with the statement that the American government is to be only temporary, and that in time all the tribes will be ruled by him. This the wild man fears, and he has come to the American again and again and begged him to stay and continue to give him his rights in the courts and the other great advantages which he now has.

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